WORKERS of the WORLD UNITE

THE INTERNATIONAL SOCIALIST

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The Passing Show.

When the workers use their brains they will be able to break their chains.

A man who is contented under present conditions would be contented under feudalism, chattel slavery, barbarism or savagery. He is behind the times and mentally belongs to the stone age.

You may hasten or you may retard the movement for the emancipation of the working class, but you cannot stop it. "There is a tide in the affairs of men," and it is coming in with an irresistible sweep.

The working class can rule the world by uniting on the industrial field. It is here where the employers are united. It is from this "coin of vantage" that they sally forth with economic power to dominate politics.

Millions of working men waste their time preparing to be angels after they are dead. They never realise that this old world would be a happier place to live in if there were fewer saints and psalmists and more economic students working for better conditions. "Workers wake up!" "The Kingdom of Heaven is within you."

Sydney Morning Herald" (30/12/12)

The unwillingness of Japanese traders to fulfil a contract when the market goes against them has often been written of, and this lack of commercial morality, which is the foundation of trade, is ascribed by their own writers to the fact that until recent years commerce held a not honoured place in the life of the country." From this it seems safe to conclude that the Japanese view trade and commerce as a dishonest business, and refuse to see that there should be "honor among thieves." Their "lack of commercial morality" will doubtless be remedied when they commence to trade in wooden hams, margarine, and substitutes for eggs and other foodstuffs. Capitalism will develop their "commercial morality."

The British landlords have been feathering their nests from the white slave traffic. As fast as the authorities destroyed the slums, where the landlords drew heavy rents from the organisers of the traffic in girls, the business was moved to the flats. In the West End expensive flats have been rented at fabulous prices by the organisers of the traffic, where, under the protection of the British landlords, they defied the authorities to interfere with them. The outcry against the traffic became so loud and persistent that the House of Commons had to pass a White Slave Traffic Suppression Bill. We are told by the cable-crammer that the bill passed with the "approbation and acclamation of all parties, all sects, and all creeds," but it safe to say that "vested interests" were not asleep. Surely the defenders of the "sanctity of the home" and "the liberty of the subject" were not silent.

Mr. Frederick Harrison, the English author, must think that Britain is in a bad way. He advocates the raising of a war loan of £150,000,000, of which £100,000,000 shall be spent on the navy forthwith. He contends that Britain must concentrate, and give up the Mediterranean, Gibraltar, Egypt, and Africa. No wonder that the delegates to the last Imperial Conference were scared at the outlook.

Criticism of the Conscription Act is beginning to tell on the Political Labor Leagues. The Paddington (Sydney) League recently discussed proposed amendments to the Act, and during the debate some straight talk was indulged in. A Mr. Cathen "deplored the fact hat working men should advocate the fostering of a spirit of militarism in the young. It was the men of their own class who always were called upon to bear the brunt in times of war. Mr. West, M.P., defended the policy of the Federal Government. "It was," he said, "not a policy of aggression, but a policy of preparedness to resist invasion." Mr. Johnson asked the member "if Mr. Fisher did not promise to lend troops to the Old Country whenever they wanted them." Mr. West: "Perhaps he did; and if so, I am in entire accord with him. We must keep up our prestige if we are to hold our own among the nations of the world." Like his leader, Mr. West says, "We are not organising to pursue a policy of aggression, but if the British aggressor wants assistance at any time, we shall be with him."

The Sanctity of the Home.

The American mail brought news of the suicide of J. A. Wayland, the founder of the "Appeal to Reason." The famous Socialist editor and manager, shot himself at his home in Girard, on November 10. He left a note tucked inside a book on Socialism which he had been reading. The note was brief, but pregnant: "The struggle under the competitive system is not worth the effort; let is pass." In Wayland's death the Socialist movement sustains a severe loss, but his mantle has fallen upon the worthy shoulders of Fred. D. Warren, who was his associate for some years. Those who knew the "Appeal" will sorrow for the departed warrior, and hope that Warren will continue his work.

Archbishop Kelly, banned "The Monk and the Woman" when it was staged at the Adelphi Theatre (Sydney) recently. Those who expected the play to stop, or the theatre to come tumbling down, must have been surprised at the effect of the Archbishop's thunder. The play was simply crammed by those eager to see what an Archbishop declared that they shouldn't look at. Times and the nature of mankind are surely changing, and are very different from the days when such a pronouncement would have ensured the wreck of the building by angry peasants.

The planters in Papua are rejoicing at the outlook in that country. One of the ilk, on a visit to Sydney, stated in a press interview that land can be got from the Labor Government on a 99 years' lease at a very small rental ,and natives cost only 9d. per day, "all things included." The gentleman concluded by saying "There is no question in my mind that the cultivation of hemp is going to be the salvation of Papua." The so-called "salvation" of Papua will probably mean the damnation of its natives.

There is no end to the mendacity of the advocates of militarism. The Sydney "Telegraph" (23/12/12) wrote: "The first rifle turned out by the Small Arms Factory at Lithgow is an impressive symbol, as well as, no doubt, a thoroughly efficient weapon for military purposes. Without rifles in the hands of adequately trained troops, commanded by thoroughly educated officers, no country in the world to-day is safe from attack. Persia, Turkey, Morocco, and China are shocking examples of the dreadful consequences of military unpreparedness. Mexico seems likely to be added to th category before long. There is no reason to suppose that Australia would escape the fate which has already fallen upon Persia and Morocco if she exhibited the same incapacity to defend herself." All this is pure prevarication. It is so wide of the truth that one cannot help wondering why it is being circulated and who is gaining by the publication of such faked history. With the exception of China, all the frightful examples mentioned above, spent their national energies in fighting. They are old military powers exhausted by militarism. The mention of Mexico as an unprepared country, caps the absurdity. Mexico is always fighting. She will fight any time, and for any old thing. As for China, she has been the most peaceful nation in all history, and she was, until lately, free from debt and danger.

The Evening News" (Sydney): "In the 1st place, we are profoundly dissatisfied with the present conditions of the allegedly representative government in this State. Parliament does not really represent the people at all, but even if it did, it has ceased to have control over the public business in any real sense." Just what we have been saying. Parliament represents dominant economic interests.

George Gissing has this on enforced military training. Says he:

"A lettered German, speaking to me once on his year of military service, told me that, had it but lasted a month or two longer he must have sought relief in suicide. I know very well that my own courage would not have borne me to the end of 12 months; humiliation, resentiment, loathing, would have goaded me to madness. At school we used to be drilled in the playground once a week; I have but to think of it, even after 40 years, and there comes back to me that tremor of passionate misery which, at the time, often made me ill. The senseless routine of mechanic exercise was in itself all but unendurable to me. I hated the standing in line, the thrusting out of arms and legs at a signal, the thud of feet stamping in a constrained unison. The loss of individuality seemed to me sheer disgrace. And when, as often happened, the drill-sergeant rebuked me for some inefficiency as I stood in line, when he addressed me as "Number Seven!" I burned with shame and rage. I was no longer a human being: I had become part of a machine, and my name was "No. Seven. Left, right! Left, right. I think I have never hated a man as I hated that broad-shouldered, brassy-voiced drill-sergeant. Every word he spoke to me I felt as an insult.

Shaw puts the evolution of Government bluntly: "Nero was popular with the people: his despotism reached them only in the shape of splendid entertainments. His government was so unrepresentative, so undemocratic, that it was no government at all; the moment the people immediately about Nero had the sense to tell him that if he did not cut his own throat they would save him the trouble, he had to obey like the meanest gladiator. To attain real power, he should have made himself the keystone of an oligarchy. To attain extensive power that oligarchy would have had to make itself the keystone of a democracy. Let me put this evolutionary process in blunter terms. An assassin may be feared and dreaded; but he can enjoy neither power nor safety. To escape from his position he associates other assassins with him, and becomes a brigand. To make brigandage pay, it is soon necessary to resort to blackmail, and protect travellers who pay for protection. Thus the brigandage, with the worst possible intentions, find themselves transformed into a police force. At last they become regular police men, as poachers become gamekeepers.

The following par from the "Ironmonger" (England), has been copied by dailies here: "I have never heard of an ironmonger's assistant who considered himself too well paid for his services, and I am confident that I never shall meet with an employee who would refuse a rise when it was offered. Even Uriah Heap, with all his 'umbleness, was not averse to improving his position. One has to go "down under" to find such a phenomenon as a man who objects to having his wages increased. Such an individual is said, nevertheless, to exist in Melbourne. He is a night-watchman who is paid 45s. a week. A little time ago the Factories Department notified him that as the result of an award made by the Wages Board, he would in future be entitled to 47s. instead of 45s. weekly; but, to the surprise of everybody, the watchman replied that he was quite satisfied with 45s., and that, on principle, he must decline the increase, as I don't think I earn it, and if you insist on my accepting the extra 2s. I shall throw up my job." According to the latest advices the post has not been vacated, but lest some of your subscribers should be tempted to rush off to Australia in search of work, it may be as well to say that not only are passages difficult to get just now, but that vacancies for assistants or night-watchmen are scarce in the Commonwealth." The watchman is a type of the conscientious and honest workman who has been "educated" to believe that the master-class finds the fund out of which wages are paid. One often hears his sort at Socialist out-door meetings, interjecting: "How could we do without the Capitalist?" They are fearful lest the Capitalist should be injured by the exorbitant demands of workmen. Perhaps they even scab sometimes out of sympathy with the employers, who are being "robbed by strikers."

During the week the press published a cable from London stating that King George had received many letters thanking him for his confession that he reads the Bible every morning and evening:—

Ah, what can tombs avail the past disgorge,
To cap the fame of England's Royal George?
Who never morn or eventide doth idle,
But piously doth read the British Bible.

Wagga, N.S.W., is fast earning a reputation for peculiar views. A grazier died lately, leaving an estate valued at £105,441 16s. 6d., which he carefully devised so that no Roman Catholic should ever receive any benefit from it. He empowered his trustees, if they thought fit, to require any male or female benefitting under the will, to make a statutory declaration to the effect that he or she was not a member of the Roman Catholic Church, or married to a person who believed in that faith, and if they refused to make such a declaration, "he, or she, shall forever be debarred and disentitled to any interest in my will." What will the poor chap do if he finds any Catholics in heaven, when he gets there?

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Only when men are freed from the pressure of economic necessity by Socialism—when some have ceased to possess but all are free to use—will individual liberty properly speaking begin.

Traitors and Fools.

The "Bulletin" supports Conscription.

The Radical organ denounces International Socialists. National Service League arguments and faked history.

"It will be a bleak day for Australia," says the "Bulletin," in a remarkable article (26.12.12) in support of Conscription, "if the combined efforts of its traitors, fools and loafers succeed to the extent of putting anything like a serious check on its perilously belated defence movement."

The "Bulletin," having a bad case, groups all opponents of Conscription together as "traitors," fools, and loafers," and in an article so full of myth, superstition, and distortion of facts that it might have been written by a member of the National Service League or an agent for warships and ammunition, proceeds to scarify the "International Socialist" and terrify the nervous citizen.

Men like Norman Angell, Walter Walsh, or the local military expert, Colonel Forster, know nothing of the subject upon which the "Bulletin" is so cock-sure, and their co-workers who expound their views are merely a lot of fellows who believe in the brotherhood of man, communism, red ties, whiskers, dirt, and the abrogation of all the laws and commandments of Capitalism.

Years ago the "Bulletin" described the Jap. as a man-eating gorilla with a diabolical lust for Australian white woman and an utter disregard of the mode of life of Capitalist countries, which of course is the acme of perfection, morally, physically, and intellectually. It still sticks to its belief in the mythological Jap., and, like Noah of the fabled Ark, it calls upon all to get ready for the flood of militarism, which it prophesies (with Lord Roberts and Senator Pearce) is sure to come.

Those who ridicule the prophets and chaff the scaremongers are dubbed "traitors and fools," but a good deal of argument can be brought to show that the boot is on the other foot, and that the fools and traitors belong to the other camp, which is run by the manufacturers of warships and ammunition, guns and torpedoes.

We have the Steel Trust, the Meat Trust, the Tobacco and other Trusts operating in Australia, to the simulated consternation of the "Bulletin" and other semi-demi labour organs, but it looks as though we are having something done by a military Trust and an Armament Trust to manufacture public opinion favourable to the development of complete militarism.

In the various daily and weekly newspapers we see a remarkable number of articles of various kinds treating of our "unpreparedness for war," and urging the advisability of supporting Conscription and the development of armaments. Many such articles bear the impress of the scaremonger's hand, and lead to the suspicion that a good deal of cash is being employed to cultivate a feeling for militarism, or, at least, to defeat criticism and dull enquiry.

Some of these articles are very much like the one published by the "Bulletin." In them facts are belied and history turned the wrong way up. All the great military nations, such as Assyria, Rome, Byzantium, Carthage, Babylon, Macedonia, and others that are "strewn along the paths of time," are held to have died, not from over-fighting, but from lack of it, from "basking unobtrusively in the sun," as the "Bulletin" puts it. Russia, a great military nation, was defeated by Japan because she was not military enough, and not because she was too far from her base and too near the other fellow's.

"Spain," we are told, "lost practically the last of its colonial possessions the other day" owing to her adopting peace principles, and Turkish soldiers "are going through the immemorial agony at the present moment, because for a decade or more it has been no one's business in particular to train and clothe them."

Such are the fictions that are being scattered broadcast over the Commonwealth and the length and breadth of the British Empire. In the attempt to fasten militarism upon us money will flow like water, Governments will be turned into so much putty, and the press which the pioneers of freedom fought to free will be made the main vehicle for the carrying and dissemination of the microbes of the "leprosy of militarism."

It behoves the people to be on their guard. There is a deep-laid scheme to destroy their liberties, and Conscription is the principal weapon of the schemers. The "International Socialist" is small, but it stands for the freedom of the workers, and it is feared more by their foes than its fat opponents of the press are loved by their friends.

The Commonwealth Bank.

A Betrayal of Labor.

Labor "Leaders" pretend to attack the Banking Fraud, but in reality are playing into the hands of the bankers.

BY AFRICANUS.

Really some Labor "leaders" seem to have no sense of shame. Otherwise they would blush to remind their supporters of the shameful betrayal of Labor by means of that financial abortion styled the Commonwealth Bank. Prior to the last Federal elections the Trades Union Anak was told that a Commonwealth Bank would prove a kind of sunken torpedo, designed to blow Capitalism to Sheol. In a manifesto issued by the Political Labor Council of Victoria, the following sop was thrown at the Democratic Cerberus in order to catch votes and mislead working people into supporting fraudulent banking proposals. "Banking is one of the frauds by which Capitalism bleeds the people. There are 21 privately-owned banks in the Commonwealth, which virtually control the industry and commerce of Australia, and make £1,500,000 a year out of their operations. The Labor proposal is to establish a Commonwealth Bank with unlimited powers, and enter into competition with the company-owned banks. The gradual extinction, without compensation, of the present banks, would follow, as a matter of course."

Senator Pearce also endeavoured to entangle Labor supporters in a miasmatic swamp of Capitalistic politics. Speaking at Broken Hill, some nine months ago, the jack-plane knight delivered a violent diatribe against the Savings Banks, declaring that they were used by the private banks as feeders, and allowed the public a rate of interest altogether inadequate. The "Worker" in its issue of 21st March last, also took up the parable, and stated: "The banker looms too big behind the scenes. His hands are on too many wires that work the figures of puppet statesmen. A National Bank will reduce him to less dangerous proportions. It will pave the way to the complete nationalisation of the money monopoly."

But when we examine the facts, we find the whole affair to be a piece of nauseating hypocrisy, engineered by those who slide along the by-paths and sly paths of that slippery compromise yclept Laborism. And these expressions of opinion which find their way into the Labor press and Labor manifestoes, are like national mourning and Boer atrocities—manufactured to order. The appointment of an obscure financial hack named Miller, as "Governor" of the bank, at a splendid salary of £4000 per annum, in ringing yellow gold, was received with loud cheers and unwonted enthusiasm by Labor Podsnaps, who disport themselves at their Federal fandango. There would have been equally vociferous acclamations had the post been jobbed to Bill Sykes Jeremiah Diddler, or Lord Knowzoo. Shortly after his appointment, "Governor" Miller stated quite plainly to a reporter of the Melbourne "Age" the purpose for which the bank was intended. "I intend to make it a source of strength to other banks. There is no ill-feeling towards the bank among bankers. People all over the world were watching Australia, its Defence scheme, and its new bank. We will be able to stand behind the other banks and help them. From my varied banking experience I know that the Commonwealth Bank can, and will be a great strength to other banks."

Again, some few weeks ago, this hired rope-greaser and trusty right-bower of the banking magnates, showed in a published statement that the Commonwealth Bank was lending funds to the private banks. When questioned by the Prime Minister, regarding these transactions, "Governor" Miller replied with all the haughty scorn of a German railroad bureaucrat: "As the bank is to be free from political interference, I absolutely decline to answer this or any other question of a similar nature." So the Federal Labor Government has again displayed goods it cannot deliver, and is now forced to eat humble pie before a bureaucratic "Governor," with zestful relish and roast-duck expression. It has full control of the banking industry, yet, instead of regulating a monopoly which it states is harmful to the people, it advances that monopoly funds in order to extend its operations. This clearly reveals the fraudulent nature of the Referendum proposal, which is merely a political shibboleth, a broken-winged scheme, a vagrant dream. The busy devils far down in Hell laughed gleefully when the skull and cross-bones flew out from the bank's mizzen peak. The private banks made the rafters ring with their hilarity. Why the Labor Government is not even permitted to know what private banks are borrowing from the Labor Bank's funds—it is not allowed to witness the disposition of its own body! But "if I am to be sold, I prefer a friend should be present to watch what is going on behind those closed doors." One is almost tempted to put to Mr. Handy Andy Fisher the question addressed by Iago to Othello: "Would'st thou, the supervisor, grossly gape on?" Workers, again, were told that the Commonwealth Bank would be the thin edge of the wedge.

We are rather tired of hearing this term applied to every peddling measure of Labor reform. In the present instance, however, the term is not inapplicable. Wedges are as often used to buttress as to rive asunder, and the Commonwealth Bank, under its present "governor," is certainly calculated to strengthen and consolidate the financial power of the private banks. These private institutions, moreover, are directed by the very magnates who control the very Trusts which Labor is anxious to "regulate." The Trusts borrow from their affiliated banks, the banks borrow from the Commonwealth Bank—that is, the Trusts are borrowing funds to extend their operations, from the very Government which is submitting a fraudulent Referendum, which, if passed, would enable Mr. Fisher and his colleagues to "regulate" the Trusts they are now lending money to. There are some very gullible workers in Australia but Labor journals must think their readers go about with their eyes absolutely closed, if they consider such a Frankenstein monster of Laborism as the Commonwealth Bank will encourage workers to give them control over other industries.

Some Laborites, again, state that the Commonwealth Bank is not purely Socialistic, but only "semi-Socialistic." This is distinctly amusing. We like not your Laodicean "semi Socialists." We would they were either hot or cold. The "semis" are worse than the "antis." The latter we can fight, and they help us in opposition: but the lukewarmness of the "semi" is enervating. As "semi-Socialists," too, the Liberal Party could give the Labor Party many points and a beating. The nationalisation of railroads, a far greater effort than the establisment of a hybrid pawnshop, was the work of Liberalism, and not Laborism. But suppose the Federal Labor Government were able and willing to regulate the Trusts they are now assisting by means of their bank, and give these Trusts a smaller profit, it would simply mean that Monopoly would take a few years longer to own Australia. Fifteen per cent. gets there sooner, but five per cent. has you all the time, especially when it is compounded as it works in this accumulative system. A money trust has existed in Australia for some time, having for its object the absolute control of cash and credit by the banks, whose directors are also controlling the Trusts. The Constitution gives the Federal Government full power to deal with the banking industry. It utilises this power by lending money to the Money Trust in order that it may extend its operations over the broad zone of this Commonwealth now tributary to it and its tribesmen. This is indeed £aborism in excelsis, spelt with a capital £. The Federal Government has provided golden scaling ladders for the Trusts to climb into the Federal Bank, where they pick and jemmy the lock of fortune at leisure, revel in an inexhaustible warehouse jammed and crammed with plunder and boodle, and joyfully discuss the fatness of the coming vintage. Such are the queer freaks of the high gods above us.

Philosophy is a subject which closely concerns the working class. This, of course, does by no means imply that every working man should try to become acquainted with philosophy and study the relation between the idea and matter. From the fact that we all eat bread does not follow that we must all understand milling and baking. But just as we need millers and bakers, so does the working class stand in need of keen scholars who can follow up the tortuous ways of the false priests and lay bare the insanity of their tracks.—Jos. Dietzgen.

The essentials of a revolutionary class are that it should have sprung from the conditions against which it rebels; that it should have economic interests antagonistic to those of the governing class; and the other condition follows that its mode of thought and expression should be other than those typical of the conditions against which the revolution is to be directed.—Austin Lewis.

The strength of the Socialist movement depends not primarily upon the number of votes which it polls, nor upon the number of Parliamentary seats which it occupies, nor upon the number of municipalities which it controls in the name of Socialism, but most and chiefly upon the degree with which it pursues the interests of the proletarian exclusively.—Austin Lewis.

Discontent is spreading rapidly in Spain. All soldiers on leave have been recalled to overawe the workers who are dissatisfied with wages and working conditions.

Socialist Teachings.

Abolish Capitalism.

In the midst of plenty many are starving. The more we produce the less we get.

In the midst of plenty, many of us are starving. In the midst of natural wealth and mechanical means awaiting idly for the hand of Labor, many of us are deprived of employment, while those who are permitted to work must toil increasingly for a decreasing pittance. The more we produce the less we get. Why?

Simply because that plenty of our own creation, those machines of our own make, and Nature itself, the common inheritance of men, have been appropriated by a class—the Capitalist Class.

That class, which we have enriched, keeps us in poverty. That class, which we have raised to power, keeps us in subjection.

Its maladministration of affairs, public and private, is stupendous; its corruption, notorious; its despotism, intolerable.

We have given it the earth and everything on it. Yet we are its tenants at will; its wage-slaves when at work; and mere vagrants trespassing on its planet when out of work.

True, we still have some political rights, we are citizens. Once a year at the ballot-box, each of us is the equal of a billionaire, and our majority would be fifty to one were we united on election day into one grand party of emancipation. But we also need industrial organisation, need it very much, to defeat the masters and come into our own.

But our masters are cunning. With their machinery of production they array us against each other—the unemployed against the employed—in the daily struggle for life. We fight; they win.

Likewise, with their political machinery they array us against each other—the so-called Democrats against the so-called Republicans—in the annual wrangle between officeseekers pledged to do their bidding. We vote; they govern.

The machine-made candidates presented to our choice are carefully selected by our oppressors to legislate and administer against our class. Whomsoever we may thus elect, is, of necessity, an enemy to us, and a venal servant to our masters.

Read the platform of the Socialist Labor Party. Learn what Socialism is. Learn what life will be under Socialism. Learn that the working class can get no liberty until we get Socialism.

Get rid of the superstition that there would be no capital if there were no capitalists. It is this absurd notion that keeps us in bondage; which makes each of us look benignly to some capitalist for employment in servitude, instead of looking fraternally to each other for mutual service in co-operation.

Can you indeed believe in this age of reason, that there would be no wealth if there were no thieves? That there would be no land, no machinery, no industry, no exchange, if there were no monopolists? and no good management, no order, no society, if there were no corrupt legislators, no venal judges, no prostitutes of any sort?

Read carefully our platform. You will then know exactly what Socialism means. You will then no longer wonder why capitalists and the capitalist press so violently hate it. And you will then, as honest men, be Socialists.

Fellow toilers, Abolish Capitalism! Down with Class Paternalism! Down with the Capitalist System of Production! Up with Socialism, Industrial Democracy!

The Wealth of Waihi.

"R. E. Williams, manager of the famous Waihi (N.Z.) mine, during a visit to Cloncurry, has been giving some information re Waihi, to a Northern interviewer. He stated that altogether just on £10,000,000 worth of gold had been taken out of the mine, and in dividends they had paid about £4,500,000. Up till the time of strike they were turning out about £46,000 worth of gold every four weeks. The mine had a staff of employees of about 1100, and the township of Waihi, of which the mine was the principal support, had population in normal times of about 6000 people."

Mr. Williams stopped there, but he might have added that the workers produced all that wealth for the shareholders, and consequently thought they might have some say as to working conditions, an idea which, he, on behalf of the shareholders, could not allow to grow, and which, consequently, had to be nipped in the bud. Waihi belongs to Mr. Williams and his shareholders, and those who work there, must work as Mr. Williams tells them, think as he thinks, and be content to remain in the groove in which it has pleased the Anglican parson to place them.

The finding of the Commission which investigated the circumstances of the dismissal of James Russell from the Mount Kembla colliery has been published. Judge Scholes found that Russell's dismissal was based on a false report; that the manager was moved by a personal objection to Russell and dismissed him for an offence he was innocent of.

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Socialist Principles.

Economic Determinism.

Materialist Conception of History, Class Struggle, and Surplus Value.

The foundation of socialism is the materialistic interpretation of history, otherwise called the theory of economic determinism. This theory is widely regarded as one of the greatest discoveries of conceptions of modern times, a law of society which ranks with the biological law of evolution. It was formulated chiefly by Karl Marx. It is accepted to-day by many scholars who do not accept all its socialist implications and deductions. It is the basis, the fountain head, the alpha and omega of socialism. It is denied, misunderstood, and misapplied, yet it remains the indubitable bedrock of the movement. If every dogma and principle of the party, even that so-called gospel of the working class, Marx's "Capital," were destroyed or lost, all could be resurrected from this law of society.

According to this law, the foundation and dominant force in all epochs has been the prevailing economic system—the method of production and distribution of commodities. Society has adjusted itself primarily to the bread-and-butter question. On this economic basis has been built up a superstructure of law, religion, ethics, art, politics, all the showy paraphernalia which was once naively imagined as derived from abstract, ideal sources. Not from the clouds, but from a necessary economic environments, have these legal, ethical, political, and other ideas chiefly come, or, at least, they have been most strongly shaped and modified by the environment. Individuals do not always act according to their material self-interest. Socity as a whole is motived by its economic system. History is full of evidence to support this view.

The economic system, again, has been changing throughout the ages. There have been three great, distinct systems—the slave economy of Greece and Rome, the feudal order of the Middle Ages, and the capitalist or wage system of modern times. With each of these fundamental changes in the production and distribution of commodities there has been a corresponding change in the superstructure of law, ethics, art, politics, and so on. Each system has a material period of growth, development, decline, and extinction. When the slave economy failed to meet social needs it gave way to the superior feudal economy, which in turn outwore its usefulness and yielded to the capitalist system, which becoming outworn, must yield to its logical successor, socialism.

Throughout all these economic periods there have been incessant conflicts between classes; at rst between slaves and masters, then between serfs and lords; now between labourers and capitalists. There has been an everlasting struggle. The present-day capitalist class was once the bourgeoisie, merchants and traders, who fought against the feudal system and decisively overthrew it in the American and French revolutions. The bourgeoisie enlisted under their banner of "Liberty, Fraternity, and Equality," those who were to be subjected to the system of wages labour. There was no conscious deception. All society took a forward step in the abolition of the feudal system, although the chief beneficiaries were the capitalists.

The working class to-day is in conflict with the capitalist class and must overthrow it. When that victory is won, class rule, for the first time in the world's history, will be abolished. The class struggle is waged on the political and industrial fields; in the former by the political party and in the latter by trade unions. The class struggle exists. Socialists did no create it, they point it out, and show the workers which side they should align themselves on. Class hatred is not inculcated, but class consciousness, which is a recognition of the workers' rightful position in the struggle.

The class struggle is the foremost practical doctrine of socialism. Those who join the political party must subscribe to it, relinquish support of all capitalist parties and avow allegiance to the working class party. This is the shibboleth and touchstone of faith. Mr. H. G. Wells, Bernard Shaw, and other brilliant guerillas may deny or make light of the class struggle and class consciousness, but it is the unshakable first principle of the millions marching in the Socialist army, Carthargo est delenda. Capitalism must be overthrown, and by the sheer power of the working class. There is an irreconcilable conflict. Philanthropy and compromise will not serve. The grand army of socialism is and must be composed chiefly of proletarians, wage earners, massed workers, of industry. They are the chief sufferers: they have the least to lose and the most to gain by a social revolution. If intellectuals, professors, small shopkeepers, taxpayers, petty capitalists join the ranks, they must expect to keep step with the main and most important body.

Surplus value, the doctrine next in importance to that of the class struggle, is the Marxian explanation of how capitalism exploits the workers.

Surplus value is the unpaid labour which the worker involuntarily yields to his employer: it is everything above his wages and constitutes the lawful filching of capitalism. It amounts to one-half or three-quarters of the value produced by the worker. Not all of it goes to the individual employer as profit; some of it is reinvested in maintenance, new machinery, and so on; a part goes to other capitalists as interest, rent and otherwise; but all the surplus value is taken from the worker. By the law of wages, competition among his own kind, the worker receives what amounts generally to a bare subsistence. He has just enough to live on and reproduce the species to take his place in the treadmill. The standard of living varies, some workers gain better wages through organisation, there are advantageous positions in the workshops, but the law of wages holds true for the mass.

Both the class struggle and the surplus value theory implicate the downfall of the capitalist system. Analysis of capitalist economics shows an inevitable progress from competition to monopoly, then an accelerating toboggan of regulation, state ownership and socialism. Like its economic precedessors, capitalism was born with the seeds of self-destruction. It began to destroy itself in the days of competition. The little capitalists werae devoured by the big ones. A mass of commodities was produced, which the workers, with their purchasing power, limited to subsistence wages, could not buy. Thus intermittent stoppages of production, crises, and panics. Invention multiplied the means of production. An outlet for goods, a means of reinvesting vast accumulating wealth and of realising further profits led to the cry for new markets foreign markets. It was manifest that the capitalist countries, all troubled with too much goods and capital, could not gain by trading among themselves. But there was hope in Japan, China, and Africa. Unfortunately these countries also are getting capitalistic. Japan is a competitor in the world race for the production and sale of commodities. And the other day four nations fought for the privilege of investing surplus capital in China.

Surplus capital which cannot be reinvested at home or abroad, wealth which will no longer breed profits, marks the beginning of the end of capitalism. It is the economic stone wall at the end of the period. There will be universal stagnation and panic. The universally unemployed workers, driven by hunger, will heed the call of their more intelligent brethren, already organised into a compact industrial-political body. To give the finishing push to a system toppling to its own destruction and to establish in its place a co-operative commonwealth.—John R. McMahon in "N. Y. Tribune."

THOUGHTS.

(By J.W.R.)

The priest and the parson are the modern types of witch-doctors or medicine men of savage tribes. Instead of a necklace of human bones or shells, he wears a collar that buttons at the back. The priest-class have always been politicians, while they profess great concern for the affairs of the other world, they are always poking their sharp noses into the affairs of this. They will never get a prize for minding what they pretend is their own business.

Scratch a parson and you will find the savage underneath. You will find the savage in some of them without scratching. There are exceptions, of course, but they are scarce.

Any man who believes in a Heavenly Father, who will eternally damn seven-tenths of his children, must be a savage of the worst type.

I am interested in that "worm that dieth not." Peculiar worm that. If he is a real live material worm, how does he manage to live and grow fat by eating "souls," or "spirits?" If he be a "spirt worm" there are surely other "spirit reptiles" as well. What special right has a mere worm to immortality?

Hell must be a queer place. It is described in the good old Book as a "bottomless pit," a "lake of fire," and "outer darkness." It would be an awkward place to spend your holidays in. Having no bottom you would fall through it. The fire would roast you to a cinder, and you would be in constant danger of cracking your neck stumbling about in the "outer darkness."

A man lives somewhere about Sydney, by the name of Kelly, who rejoices in the title of Archbishop, and who is supposed to be the representative of that Most Holy Fossil, Pope Pius X. Kelly trots around in a kind of nightgown, and throws verbal bricks, rotten eggs, etc., at secular education, and everything that is not strictly Roman. The ancient and holy (!) institution which the man Kelly stands for is floating down the stream of time like the bloated carcase of a dead ass, and Kelly and his fellow-vultures are sitting on the carcase, yelling to the amused spectators that the donkey is still alive and kicking.

An Admission.

"There is no great nation in Europe which to-day has the least desire that millions of men should be torn from their homes and flung headlong to destruction at the bidding of vain ambitions. The Balkan peoples fought for a cause which is peculiarly their own. They were inspired by centuries of wrong which they were burning to avenge. The larger nations have no such quarrel, unless it is wilfully manufactured for them."

The above is from the London "Times" which took a leading hand in "wilfully" manufacturing the Boer war, a war which was "wilfully manufactured" for the British people.

Socialism Scientific.

Socialism no longer Utopian.

Modern Socialism is the application to economics of the scientific method.

Few seem to be aware of the change in the character of Socialist thought that has taken place during the last fifty years. And, consequently, the average critic is usually wide of the mark; continuing to attribute to modern Socialism all the crudities of its earlier forms, or judging it wholly by the extravagances of persons who misunderstand both its character and its objects. He is apparently unable to distinguish clearly the essence from the form, the underlying idea from that which is purely incidental to the conditions under which it takes shape.

The nature of the change has been well defined as a development from the static to the dynamic. The Socialism proposed by such men as Owen and Fourier was of a Utopian cast, and was characteristic of the methods of thought in vogue before the diffusion of evolutionary ideas. There was little or no recognition of the action of economic forces in the shaping of the social life, or perception of the correlations of historical events. Socialism, therefore, was not conceived of as something to be attained only by a conscious guidance and development of social tendencies. It was a sort of ready-made scheme, all planned out in detail, that, it was supposed, might be put in operation almost anywhere, irrespective of existing conditions. Little experimental heavens were to be established, in which a few choice spirits gathering together would demonstrate its advantage, and thereby confute a doubting world. The scheme was usually that of some middle-class philanthrophist, anxious for the regeneration of society; and lacked that vitality which can come only from a conscious movement of the oppressed.

This phase of Socialism still survives to some extent, and experimental colonies are attempted now and again. The scientific Socialist is not inclined to regard them with favor, when founded with the idea of proving the practicability of Socialism. To him they indicate an imperfect conception of the problem involved, and therefore are misleading and inconclusive in their results. Not only do they call for even greater administrative and financial ability than most any ordinary business undertaking, but they demand certain qualities of human nature of necessity rare in a society which makes self-interest so abnormally a motive of action. Consequently, success is almost impossible, and the significance of failure is sure to be overrated by those who do not perceive how little they prove either one way or the other. Had Socialism never progressed beyond this stage, I am free to confess that I should probably still be in the ranks of the unbelievers; or even if acknowledging the worthiness of the ideal, would have been sceptical as to its practibility.

To German scholars is largely due the development of Socialism from the Utopian stage to the scientific. A fact that is often taken advantage of to prejudice Americans against it by shallow appeals to racial instinct. Modern Socialism, though of German origin, like all truly scientific thought, is not measured by national lines. Universality is its distinguishing feature.

To the exhaustive research of the Germans we owe that clear grasp of historic tendencies and economic forces which fills the Socialist with confidence and hope. For these unconscious forces are seen to make for that towards which he consciously strives. Socialism, in their hands, is no longer a Utopian scheme, out of all relation to the facts of life, but a logical consummation of the tendencies which they reveal. It is an attempt, through an evolutionary treatment of the forces at work in the body social, to make the working class conscious of the part it is destined to play in the industrial development of the future.

Modern Socialism is the application to economics of the scientific method, and the progress achieved has been no less marked than in the fields of science, philosophy, and historical criticism. Tracing the history of the class struggle through the earlier forms of chattel slavery and serfdom to the development of modern wage slavery, it demonstrates the exploitation of the workers to be the common basis of them all. So long, therefore, as exploitation exists in any form, we will have slavery and the warfare of classes. And Socialists seek to make the workers conscious of this antagonism only that they may put an end to it. For in a society so reorganised that remuneration would be determined by the social value of the work performed, there could be but one class—that class of useful workers: and but one interest—the interest of the working class. "If any will not work, neither let him eat."

It shows, also, how largely the political and social side of each epoch is determined by the economic basis upon which it rests; thereby justifying its assertion that through economic justice alone can society be regenerated, an the struggle of classes be made to cease.

A word here in explanation of the Socialist doctrine of class antagonism, concerning which there is considerable misapprehension. We are frequently admonished that there are no classes in this country. (Would there were none!) That, in theory at least, we all have the same political rights; all are equal before the law. That the class doctrine applies in Europe, perhaps, where men are still divided into classes by the survivals of feudalism, but not here. This shows a complete misconception of the sense in which the term is used. It is used to distinguish, not a social, but an economic condition. And when the papers refer to some proposed labor law as class legislation, they use the word in the same sense precisely. By class antagonism, therefore, is meant that the opposition of the economic interests which results from capitalistic exploitation, and is as characteristic of America as of Europe. For, as you are well aware, the commercial systems of the two continents are identical. Socialism is essentially an economic, rather than a social or political proposition, whether it be in autocratic Russia or Republican America. It is this that gives the movement its international character—and to aver that there is no basis for its existence in the United States shows an utter failure to comprehend the scope of its attack.—McClure.

Nauseating Hypocrisy.

Workers Sacked to Save Expenses.

N.S.W. and Federal Labor Governments dodge paying for holiday.

It's great fun to enter the New Year without a job, and having a family dependent on you. Fun to have the cost of living advance, to trudge along the road in search of work whilst idle exploiters and Labor Ministers whiz by in motor cars. And it's greater fun to be told by political cowboys who are past masters in every dialetical device that your salvation lies in voting them to position and power in a capitalistic Parliament. About three weeks before New Year the sleek-curled bureaucrats of the Federal Labor Government who draw prodigious salaries dismissed a number of workmen from the P.M.G.'s Conduit Works in Sydney. Other men were artfully put off a few days before Christmas, in order to dodge paying for the holidays. The State Labor Ministry put their chips on a similar card. With affable mystery they sacked some five or six hundred men, remarking, with a grinace borrowed from the infernal regions, that Capital, cold and secretive, was drawing the rein tighter and tighter every day, and could not be borrowed from its burrows in Europe. Thus certain State enterprises were hung up, and while the bureaucratic "experts" were left on the pay-roll, workers were sent packing wholesale. Yet Mr. Treasurer Cann subsequently stated with gleeful triumph that he had been offered no less than £30,000,000 by the cosmopolitan clan of financial ghouls who underwrite loans in busy Babylon. We always thought that Liberals enjoyed an exclusive right and had patented this happy system of sacking workers in order to save holiday pay. Had they been in power, criticism would have fallen fiercely on those who turned the economic thumbscrew. Political Labor Intriguers would have raised a great outcry, and forthwith produced ropes to grip the necks of the chattering political blue-jays who preen their glittering plumage on Treasury Benches. But when such Iscariotism is indulged in by Labor Ministers, it is at any rate quite acceptable to the local sages of a Bathurst Street Labor journal. Their goose pens cackled forth the following pabulum in including an article on 26th December, entitled "Chrismas, True and False"—an article which shows them to be both dextrous in defence and adroit in retiring from an untenable position in a covering cloud of words. Said the "Worker":—

"Under the capitalistic system, with its corrupted rich and its degraded poor, Christmas is a merrymaking of mingled pathos and pretence.

"The Labor movement, and the Labor movement alone, will rescue it from being the make-believe of a brief season, and translate it into a splendid sincerity, diffusing a spirit of mutual kindness throughout the year."

This friendly waft of the Recording Angel's wing will doubtless comfort those who nourish their brains on a weak gruel of diluted State capitalism, and who wish to usher in the Labor policy of a Servile State governed by highly paid bureaucrats of the Miller stamp. But we doubt if sacked workers will club together in order to present gold medals to Federal and State Ministers (arcades ambo) who have so grossly betrayed their interests. Surely a time of dying gods is upon us.

Who then makes war? The answer is to be found in the Chancelleries of Europe, among the men who have too long played with human lives as pawns in a game of chess.—*The Times.*

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The Battle of Ballybunkum.

BY SWASHBUCKLER

It is currently rumoured at Branches of the Political Labor Intrigues that Senator Pearce will lead the Boy Conscripts to battle when the Japanese invade the Commonwealth.

You think because you preach, my Lord,
A warlike cause and strong,
That therefore we maligu your sword;
My Lord, you do us wrong.

We know of Your heroic fights,
Upon the Murray's side.
You termed the foeman's shell-swept heights,
(Here fair O'Malley died).

The river bank where Roberts stood,
And gallant Thomas fell;
Bold William Hughes half blind with blood,
hurled back the Asiatic flood,
My Lord, we know them well.

Your deadly saw you used, 'tis said,
On red Bellona's field:
You scotched the Jap with boiling lead, with master hand you sawed the head,
From foes who would not yield.

Hail, gallant jack-plane knight, your fame
Shall surely never die:
Upon each warriors lips your name, in thundrous tones to Heaven was ta'en.
Hail, Saw-bones Pearce, they cry

The daylight on the Federal force,
The final sabres drawn:
Tally Handy Andy on his "horse,"
Superb against the dawn.

The wives and families that mourn,
The Labor synagogues forlorn,
Weep for their gallant kin.
We knew them when the peace was torn
men of a noble lineage born,
And now by all the Gods of scorn,
We mean to rub it in.

A.S.P. News & Notes.

The General Secretary wishes to hear from Comrades who will help to arrange propaganda meetings in centres outside of Sydney. If any Comrade can arrange meetings, the General Secretary will arrange to send speakers.

Address all communications to
H. L. DENFORD,
8 Stephen's Buildings, Windmill-St.
Millers Point, Sydney

Branches are hereby notified that Business for this year's Conference must be in the hands of the Acting General Secretary not later than the last day of February.

Branches are asked to make themselves financial to entitle them to be represented at Conference.

The Administrative Council will meet on Saturday, Jan. 11, at 115 Goulburn Street at 3 p.m.

Sydney.

Good meetings continue to be held by the Branch speakers. On Sunday afternoon a large meeting was held at the Domain at which Comrades Jones, Duffield, Whitmore, and Mandeno delivered addresses. Good meetings were also held at Park and and Market streets in the evening. Good sales of the "I.S" and other literature were effected.

A General Business Meeting will be held at Queen's Hall, Thursday, Jan. 9. Election of officers will take place on Thursday, Jan. 16.

Melbourne Branch A.S.P.

On Sunday, 22nd ultimo, Comrade Finberg, of the I.W.W., was the speaker at the party headquarters. Taking for his subject, Single Tax v. Socialism, our comrade ably handled his subject, and was equally at home, when members and friends sought to bombard him with questions.

On Friday evening, owing to the absence of several of our propagandists, it was found impossible to carry on both propaganda meetings; the available speakers, however, concentrated their efforts on the South Melbourne stand, where a large audience closely followed the addresses given. Comrade W. Burgess, who commenced speaking some few months ago, putting in some really excellent work.

The musical evening, which was looked forward to on Sunday 29th, lapsed, it being found impossible to secure the necessary talent, owing to the absence of so many members, who were wisely taking advantage of the holiday season by having a spell in the country.

Mrs. McDonald, by request, redelivered the lecture entitled "Our Solar System and Beyond," upwards of two dozen slides of a very fine character being shown. Comrade Cook, of the I.W.W., recited, also Miss J. Donaldson, the efforts of both being heartily applauded.

On Tuesday (New Year's Day) the social and dance held in the rooms was well attended, eight comrades and friends being present, and all thoroughly enjoying themselves.

Comrades are asked to note that the half-yearly report and election of officers will take place on Tuesday, January 14. Roll up comrades, as business is important.

J. R. Wilson, Hon. Sec.

Wollongong.

Roche and Denford addressed a meeting here on Saturday night, when in spite of the inclement weather, a good audience assembled. Sergeant Noble was present and warned the speakers that they would be summoned if they held a meeting. He said they had been let off last time as it was thought that they would not come again. Roche told him that they the speakers were more concerned about the weather than they were about being summoned. The Sergeant took the speakers' names and addresses. One of the of the Aldermen obstructed the footpath and refused to move when courteously asked by Comrade Blake to do so.

Since last meeting Comrade Blake forwarded the following letter to the Wollongong Council:

"On behalf of the Wollongong branch I wish to protest against the action on Saturday night, Dec. 7, of the police of Wollongong, and also wish to draw your attention to the fact that there was no disorder, nor riotous behavior. We see that other persons are allowed to speak in the streets, and cheapjacks are allowed to sell their wares, why, then, are we not allowed this privilege? Why are we singled out as obnoxious individuals? We would like to point out too, that there are conditions prevaling in your town which are more obnoxious to the people than the doctrines of Socialism; your sanitary carts, for instance, parading the streets on a Saturday night."

Wm. Blake, Secretary,
Wollongong Branch,
Australasian Socialist Party.

When the letter was read at the Council meeting, Ald. Wiseman said that they did not prevent anyone from speaking so long as they said nothing which could be objected to. It was suggested that the letter be handed to Ald. Collings, and this was accordingly done.

Why the matter should be handed over to Ald. Collings is not very clear. Are we to believe that the Wollongong Council are allowing one of their number to usurp their functions and set the Inspector and the police against the Socialists? If so, then Ald. Collings ought to be invited to attend the Court when the next case against Socialists is heard, to give an explanation of how and why he comes to be in charge of such matters as the right of free speech in Wollongong.

A meeting of the Wollongong Branch of the A.S.P. will be held on Jan. 11, at O'Brien's Hotel, at 8 p.m. All interested are invited to attend.

W. Blake, Sec.
Mt. Keira.

Westralia.

Monday evening saw the last of the missionaries, as far as the little town of Perth is concerned, for a little while, at any rate. I took the opportunity of calling round to the Skating Rink to listen to the "Farewell Service." Selecting a seat near the door, my senses were blessed with a most refreshing breeze, which counteracted successfully the musty vaporings of the nebulous Chapman. The few minutes that were spared me before the show commenced, were spent in examining my surroundings, and what was of more importance, the fashions and faces of my neighours. I found, as I anticipated, that an overwhelming number of them were women, and a few men sitting in close proximity to the doors, believing, no doubt, that fresh air was of more value and benefit than hot air. The younger element were chiefly dressed in white, and were armed with Alexander Hymn Books. They had come to join in worship at the shrine of music, and no one drank in more greedily than I the sweet strains that thrilled the nervous system as the sweet notes were wafted from the throats of a well-chosen choir.

How I wished that such enchanting accomplishments, such a magnificent organisation of song; such bewitching mortal beauty, such ecstasy should be devoted to the intellectual advancement of the people. I thought of the mean, puny theft on the part of the choir management, the subjection of sublime snatches from the immortal Wagner, reiterated mainly to enthral the emotional weakness inherent in us. A common practice with Christians is to make use of the revolutionary intellect of the agnostic Wagner, to plant their noxious weeds in a fast spreading forest of Science and Revolution. Richard Wagner never meant his "Ring of the Nibelungen" to be used in the synagogues of Dogma. The composing of the above required a quarter of a century to complete it. His principal works were "Rienzi," "The Flying Dutchman," and "The Master Singers of Nuremburg." Wagner was the conductor of the orchestra in one of the principal theatres in Europe. Compare the "Ring of the Nibelungen" (which was last performed in 1876, at Bayreuth, in a theatre erected for the purpose, in the presence of the Emperor of Germany and the leading musical artists of the world), with the doggerel of Alexander's "O That Will Be Glory for Me." Compare "Parsival" with "Jesus Wants Me for a Sunbeam." Alexander's works are conspicuous in the musical departures which are not his original efforts. But the ground composition of the word matter is possessed of no value: funamentally groundless, and left behind by the "Sunbeam of Progress. There is a doubtful superiority in its superfluity. There are anathemas in every verse. It calls in childish simplicity for the consecration of man by his mental subjection and servility of disposition. There is not a word about ethical prostitution of women promulgated by Chirstian ethics. Finally the intellectuality alleged to be hidden in the phrase of Alexander's Hymn Books are salvage from the pass-house of empiricism, ridicule, and imbecility by being clothed in a wealth of song and enriched by a cultivated voice and crowned with the triumph of musical science stolen from the men of Science, of Revolution and of Rationalism. One word on the "star actor," Dr. Wilbur Chapman. He spoke after the newly-elected Mayor, Mr. Prowse, had crawled through all the sewer pipes of silly thanks "for the good done by the mission." Preceding him were a number who had to again thank Dr. Chapman from the bottom of their hearts, of course, for what he had done for their churches, which had a grain of truth in their weird story when they said, "Our churches were in a bad way." One, weeping funniosily, blamed those "advanced times," and said "the people needed uplifting," etc., etc. The audience did not notice the stupidity of the people needing to be uplifted by men who deplored the birth or these "advanced times." Then Chapman began with his made-in-America illustrations; how an American capitalist "found God." His eloquence and apparent sympathy soon brought tears to the eyes of an old woman near by, who collapsed physically, perhaps from lack of proper food and decent environment. She appeared to be the wife of an ill-paid wage slave. She had never read of the Laurence Strike, and the attempt to assassinate its leaders. The converted capitalist mentioned was a Massachusetts man, and probably a shareholder in the Laurence Mills. The next victory for Theology was the story of a ship on the coast of America, of course. Up she went and down she came into the valley of death. But God was sitting up late that night, and listened to an old woman's prayer which fixed them up. There were no prayers on the Titanic, so that as usual was carefully avoided. Socialists are never wrong when they explain to their audiences that the State possesses in the church the most devoted protege. Ensconced behind the high-piled bastions of privilege we see the luring countenance of Capitalism. The mission in question is welcomed by most churches. The mission has no religion and neither truth morals nor even the rudimertary outlines of a practical future. They are not Socialists nor Anarchists. What are they? Simply present day prophets surrounded by present day material facts. Every word uttered in the interest of creed and faith is coldly questioned by the voice of materialism. Dr. Chapman's prosaic proselytism franked with a thousand and one positively worthless and mostly concocted examples of faith was nightly delacerated by the reading of a telegram from Mr. Alexander in Melbourne, the purport of which was the views of the doctor attending the unfortunate Mrs. Alexander who had gone through a dangerous operation. Mr. Alexander, being a material man, instead of leaving her in God's care rushed off to the Queen City and engaged the most skillful surgeon in Victoria. What for? Why to relieve pain and to prolong life. Dr. Chapman's stock in trade and daily doctrine "the efficacy of prayer" in this positively local case did not count, but he wisely decided to trust to the skill of the material surgeon and the tender ministrations of a skilled nurse—I suppose he will thank God when it is over. This is what is known in the modern understanding of things as 'Labour' the telegram—the time—the wine—the transmitter—the ink the pen and the pencil—the post office—the surgeon's knife, and hundreds of other things operated by labour has made the modern hospital possible after centuries of change and improvement and the one fundamental factor to be blessed and worshipped is labour. Yet never a word for the emancipation of labour is ever uttered by the missioners. Marconi, the inventor said that Labour is the "greatest revolutionist," and this cannot be denied. Marconi has done more for the world and society by establishing this material system of wireless telegraphy than all the missioners ever did. He says that, Socialism is scientific, and adds, in a letter to the press, that all energy should be socially owned, and used. Campare the accomplishments of Marconi with those of Chapman.

A. RUTHERFORD.

A series of great anti-militarist demonstrations was recently organised by the International Socialist Bureau when the speakers were appointed with the idea of showing that there are no natural frontiers. Keir Hardie spoke in Paris, Jauries in Madrid,

Lady Byron, a descendant of the poet, is very wroth with the suffragettes who destroy property. She let go at them in the "Daily Express," with the following, recently:

"So long as you adopted amusing methods you advertised the cause, and steadily gained sympathy from all classes: but, alas! you were not content when all was going so well. Some evil spirit whispered in your ear, "Militancy!" and what has been the result? Since that fatal day when everyone was horrified to hear of refined women descending to the level of hooligans by smashing the windows of innocent shopkeepers (many of whom previously were sympathisers) the word 'suffragette' became a synonym for a vulgar, violent virago. The cause you love is turned into a ribald jest for the mob to mock at, and the refined to shrink from!"

Her radical ancestor once wrote:

"Kill a man's family, and he may brook it;
But keep your hands out of his breeches' pocket."

Lady Byron feels the true Briton's resentment and horror when the breeches pocket is attacked.

Sydney Propaganda Fixtures.

SATURDAY.

Rozelle—M. Moore, Griffin Talbot.
Leichhardt—Young-Store Debate.
Newtown—Duffield, Walsh, Kilburn.
Bathurst-St., Mandeno, Glecher, Roche.

SUNDAY.

Afternoon: Domain, Roche, Jones, Slade.
Evening: Market-St., Whitmore, Slade, Roche.
Park-St., Glecher, Mandeno, Condren.
Balmain—C. Moore, Talbot.
Newtown—Duffield, Walsh, Kilburn.

Press and Maintenance Fund.

Already acknowledged, £37 12s. 6d. Collected at Club Social 12s. 9d., A. L. 10s.
Total £38 15s. 3d.

International Socialist Club.

The Half-Yearly Meeting of the above Club will be held on Sunday, Jan. 12, at 11 a.m. Business: Election of Officers, Balance Sheet, etc.

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K. G. DRUHMEL, Secretary.

Barrier Branch,

Australasian Socialist Party.

Sulphide Street, Broken Hill.

Lectures held at the Party rooms every Sunday evening. General meeting every alternate Sunday at 10 a. m. Speakers' Class every Sunday alternatively at 10.30 a.m. and 3 p.m. Outdoor propaganda meetings every Friday and Saturday at 8 p.m., and every Sunday at 7 p.m., at the corner of Sulphide and Argent streets. Visitors to Broken Hill will be welcomed at any time. The INTERNATIONAL SOCIALIST and other literature obtainable from the Literature Secretary.

Sydney Branch,

Australasian Socialist Party.

Meetings of the above branch are held at Queen's Hall every alternate Thursday, at 7.45 p.m.

Propaganda meetings held every Saturday evening at corner of Bathurst and George Streets, Sunday afternoon, Domain, Sunday evening, Market and Park Streets at 7.30 p.m.

CECIL WHITMORE, Secretary,
115 Goulburn Street, Sydney.

Perth Branch.

Australasian Socialist Party,

Literary Institute, Hay Street.

Lectures are held at the Institute every Sunday evening at 8 p.m. Propaganda meetings held every Friday evening at the Railway Station at 8 p.m., Sunday afternoon at Esplanade at 3 p.m. Large quantities of Socialist Literature for sale at all meetings.—Thos. GIBSON, Sec. and Librarian,
Stirling-St., Perth.

Melbourne Branch

Australasian Socialist Party,

47 Victoria Street, Melbourne.

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